REFLECTION,
IN
VINDICATION
OF ONE
ARCH-DEACON,
(And consequently of All)

From the scurrilous and groundless *Invectives* against him, (besides several other more eminent Persons) in a late scandalous Pamplet, intituled, *A pretended Visitor visited.*

In a LETTER, *&c.*

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1 Pet. 3. 11.

He that will love Life, and see good Days, let him refrain his Tongue from Evil, and his Lips that they speak no Guile.

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A VINDICATION OF ONE *ARCH-DEACON, &c.*

SIR,

I Have received the new *Piece*, which I find to be *another Draught*, (much like the former) of Spite and Pride, of Envy, Malice and Revenge, and of unparallel'd *Arrogance*, under the Colours of *Plain-dealing*.

But to deal plainly, Is it not a lamentable and monſtrous thing, to ſee a Man ſitting in the *Seat* of the *Scornful*, and out of the Shop of his Common-Place-Book, caſting about holy Fire; and with the pretence of extraordinary *Zeal* for Religion and Reformation, rebuking and exhorting others

with more than Authority; I ſay, to ſee ſuch a one, even while he is about this very Work, giving a thouſand Strokes of his own ill *Manners*, and worſe *Nature*, and ſuch as Charity it ſelf can find no other uſe of, but to draw his own peculiar Character in all the *Graces* before-mentioned; as if the Man had deſigned and ſtudied as much, to bewray himſelf in his own *Dung*, as to caſt it upon others?

Moreover, with reſpect to the *Arch-Deacon* (as well as to his *Viſitor*) 'tis the very Picture of Ill-Luck.

SECT. I.

FOR firſt, in a great part of his rancorous Pamphlet, he perſecutes the Arch-deacon with this Charge, That he hath not uſed his Power to *correct Vice*: Whereas the Arch-deacon may challenge him to give one Inſtance, or to name one ſcandalous Perſon, that hath been duly preſented to his Court, that hath not been proſecuted according to Law; except only *one*, for which Omiſſion he hopes this *Viſitor* will excuſe him. Indeed, there

there was a *Clergy-man*, well known to himſelf, that tho he had a good *Parſonage* of his own, aſcended to the Degree of a *Curate* in another place, more than twenty Miles diſtant from his own *Rectory* (doubtleſs out of abundance of care of his proper Charge, and for no by-Ends:) This Clergy-man, tho as great a *Momus* as himſelf, continued for ſeveral years together ſo ſhamefully and ſcandalouſly to neglect his own *Pariſh*, neither viſiting it himſelf, nor taking tolerable Care to have it ſupplied by ſufficient Curats, for a long time together, having none at all, and ſometimes *one*, that was worſe than none. This Perſon, I confeſs, had the *Clamours* of the Country, both Clergy and Laity: This Perſon, I confeſs, was often ſignified to the Arch-Deacon's Court, as well as to the *Biſhop's*, for his unpreſidented and profligate Forgetfulneſs or Contempt of his Duty: and though the Arch-Deacon was thereunto often urged vvith great Importunity and Reaſon, yet out of reſpect to his Perſon, as vvell as his Calling and Parts; hoping ſtill that the Clamours of the Country, and ſome private Intimations vvould have brought him home to his Duty, if he had any Grace or Shame.

I confeſs, the Arch-Deacon did neglect to proſecute him vvith the Severity he deſerved; for which perhaps he may have ſome cauſe to fear, that God hath ſuffered his *unruly Evil* to be his Scourge.

2. But this Charge is hotly aggravated, *page 6. If you ſay* (ſaith he to the Arch-Deacon) *there are no Preſentments made of ſuch Crimes and Offences as I write of, Whoſe Fault is it, that they have not been queſtioned by whom Preſentments have been wilfully omitted? Not ſo much as one Drunkard, Blaſphemer, Swearer or lewd Liver within your Arch-deaconry?*

Sol. 'Tis hence evident, that thoſe that look too much abroad, are the leſs conſcious of their own Faults. If his own *Pariſh*, as well as the Neighbourhood, be indeed ſo vile as he would repreſent them: two Reaſons are at hand for it; Firſt, Suppoſing a doubtful thing, that he is careful to do the Duty of his Place, now he is amongſt them, yet the ill Conſequences of his former ſo long and ſcandalous Abſence and Neglects may not yet be worn out. Secondly, His deſpiſing that *Authority*, and diſowning thoſe Courts

in

in the cuſtomary Places, where they are kept on purpoſe to receive Preſentments, and reform ill Manners. To complain, the End is not obtained; and yet not to uſe, but defy, the ordinary *Means* of it, is another Reaſon, with the addition of Hypocriſy. But put the Caſe as it ought to be: Suppoſe the *Churchwardens*, after they have been ſworn, and admoniſhed by the Arch-Deacon, to diſcharge their Oaths and Duties faithfully, they do groſly neglect to preſent the *Scandalous*: ſpeak wiſely, Where is the Fault, if the Scandalous be not proſecuted? In this Caſe, if the *Miniſter* will neither preſent the *Scandalous* himſelf, nor the *Wardens* for not preſenting, ſure ſuch a Miniſter hath the leaſt cauſe to complain of the *Court*, becauſe Vice is not puniſh'd: he knows but little, if he knows not, that the Arch-Deacon muſt proceed only *ſecundum Allegata & Probata.* If there be no Preſentment, 'tis plain that the neglect of Puniſhment comes not upon the Courts, but upon the Wardens, and upon the Miniſter, who knows thoſe in his Pariſh that ought to be preſented and proſecuted, and yet doth not his lawful endeavour to have them ſo. Whatever Men imagine or talk to that purpoſe,

poſe, 'tis no eaſy matter to transfer all Faults unpuniſh'd upon the Arch-Deacon, or his Office: And if this be a third Account of the Matter, more ſevere than he expected, he muſt remember that a *Gun* over-charged will *recoil.*

I ſhall ſet before him a notable *Example*, as pertinent as any in his Common-Place-Book: If it be not to be found there, he may have it in a late Author; it may perhaps inſtruct him a little, if any thing can cure a cancrous Envy, beſides Preferment, which I fear he deſpairs of: The Example is given him in the words, and from the Experience of a certain Biſhop of *London*, in *Hen.* 2*d*'s Time, thus;

" When (ſaith he) I firſt entred into a " *Monaſtery*, I was wont to blame very much " the ſluggiſhneſs of my *Governors*. When I " became a *Prior*, I would complain of *Ab-* " *bots*: Afterwards, ariſing to the Honour of " an *Abbot*, I favoured my Fellow-*Abbots*, but " ceaſed not to reprehend *Biſhops*. And, " laſtly, when I was a *Biſhop* my ſelf, I began " to ſee how much eaſier a thing it is to find " faults than to mend them.

3. But

3. But, I muſt not leave him the advantage to glorie, by omitting the due conſideration of the huge Force of two ancient *Canons*, which he begins his notable Charge withal, and makes the *Foundation* of it: They are theſe.

Sint autem ſolliciti frequentèr intereſſe Capitulis per ſingulos Decanatus in quibus diligenter inſtruant Sacerdotes. Again, *Archidiaconi Capitulis per ſingulos Decanatus frequenter interſint, in quibus diligentèr inſtruant Sacerdotes.*

Whence he concludes, that becauſe the Arch-Deacon doth not obſerve theſe Canons, he ought not to expect *Procuration.*

But why did he not put theſe Canons into *Engliſh*, with his uſual Accents? Was it, becauſe he underſtood not the meaning of *Capitulis intereſt?* Or for another Reaſon, becauſe then every one would have decern'd the impertinence of his Application?

Now theſe *Canons* concern the Arch-Deacon's *Viſitation*, or not: If not, they are nothing to the purpoſe; if they do, the preſent *Law*, as he himſelf ſeems to acknowledg, muſt ſet Bounds to their Obligation; and though they have the word [*frequentèr*], yet

yet they can neither oblige nor warrant the Arch-Deacon to viſit the *Clergy* above *once a Year*, contrary to Law.

Indeed, the *Dean* R. is bound to viſit them, *Eccleſiatim*, twice a Year; and to inſtruct and admoniſh: Though, by the way, this bold *Viſitor*, who was *Dean* R. laſt Year, may do well to remember, how he obſerved his Duty, by deſpiſing his Office, and confronting his Right Reverend *Dioceſan*, even in his *Viſitation*.

Let us obſerve the *End* of the Injunction, as 'tis expreſs'd in both thoſe *Canons*, *Inſtruant Sacerdotes*, they go no farther. Now, if the Reaſon of theſe Laws be removed, is it not unreaſonable to preſs their Obligation with the ſame ſtrictneſs as formerly?

The *Canons* were made when Prieſtly Ignorance and Blockiſhneſs, as well as Profaneneſs, call'd aloud for Inſtruction. But, bleſſed be God, we have generally a Learned, Knowing, and Pious *Clergy*. The Arch-Deacon confeſſeth to be true what this Man thinks, that many of the Inferior *Clergy* are as deſerving (if not more) of the Dignity as himſelf; and, thanks God, he generally

rally hears Excellent *Sermons* at his Visitations, far better, he thinks, without Vanity, than he could make himself; however as often as the Law allows him to visit, he endeavours to instruct the *Priests*, his Brethren, as well as he can.

4. But why not *per singulos Decanatus*?

Sol. There are *five accustomed* Places, the most convenient in the Arch-Deaconry, *approved* by the Successive *Bishops*, time out of mind. Which words [*approved by the Bishop*] the *Visitor*, very honestly, no doubt, omits, in his recital of the Canon, (of 1603, *Can.* 125.) at which his Visitation and Courts are generally held: Thither the Clergy are every Year duly summon'd. Thither, no one ever refused to come, but our *Visitor*; and though some of them live not in the *Deanery*, where they are to attend, may not they be instructed, thus appearing, by the Arch-Deacon, as well as their Brethren of the same Deanery? And is not the End of these Canons then obtained? and what would he have more?

Beſides, the Wardens have Books of *Articles* given them for *every Deanery*; and the Miniſters reſpectively inſtructed to *aſſiſt* them, as to their *Preſentments*; and if they do not Preſent, nor the *Miniſter*, (as before) and no Reformation do proceed, the Fault muſt lie where in truth it is.

Beſides, 'tis with thankfulneſs acknowledged by the reſt of the Clergy, and Laity, that the Arch-Deacon doth ordinarily, ſhortly after his Viſitation, keep his Court at a convenient Place, within the *Deanery* wherein our *Viſitor* reſides, when he is at Home, for the eaſe of that ſide of the Country.

The Sum is, That the *Pope's Legats Canons*, ſignify not much in *England*; if neither Acts of Parliament, nor Conſent or Uſage of the People of *England* have confirmed, and made them *Laws*, as the known *Statute* of *Hen.* 8. remonſtrates; and for what I can ſee, *Conſuetudo*, in this caſe alſo, is a rub in his way: And while the Arch-Deacon Viſits at ſuch Places as are convenient in themſelves, and eſtabliſhed for that purpoſe by conſtant *Cuſtom*, and approved by the Biſhop for the Time being, according to

to our own Proteſtant Canon, and viſits there as often as the Law permits him, and as often as he Viſits, endeavours to aſſiſt his Brethren the beſt he can, with his Advice and Inſtructions, (which he neither denies them at any other time, when any of his Brethren deſire it of him) he need not be troubled with Old *Otho*'s Canons, or *Othobon*'s repetition of them.

Thus the *Foundation* being weak, all his *Invectives* built upon it, and continued through at leaſt forty *Pages*, tend much to Edification: But the *Mercury* in his Brains will *Salivate*, till the prepared *Virulency* be all ſpit out.

5. Thus far upon a *Suppoſition*, that thoſe Ancient *Canons* concern'd the Arch-Deacon's ordinary *Viſitations*: but if they do not concern ſuch *Viſitations*, how impertinently are they forced to ſerve his Covetous Deſign to ſave his *Procurations*, which, he ſaith, are due only *ratione Viſitationis*.

Now, 'tis ſo evident from the very Reaſon of the Thing, and from the Places where he finds theſe *Canons* in *Lindwood*, that theſe Canons did not concern the Arch-Dea-

con's ordinary Visitations: that if this Critick did not observe it, it must be for want of Sense; but if he did, and yet boldly urge them contrary to their purpose, where was his *Conscience?*

The Reasons demonstrating that these Canons did not concern ordinary *Visitations*, are these;

1. From the *gloss* upon the word [*frequentèr*] [*indeterminate loquitur*], which cannot agree with ordinary *Visitations*; for *Lindwood* himself tells us, They are determined; and that they are to be held but *once a Year.* Vid. de Arcd.

'Tis further added, *Intellige quoties opus erit, juxta Arbitrium mboni viri.* So that the Canon makes the Judgment of a good Arch-Deacon, if such a one there may happen to be, how often he will go to instruct his Clergy: but the Law limits his ordinary Visitation to once a Year; and if Procurations are payable at every such Visitation, our Visitor will judg it often enough.

2. But

2. But he gives us yet clearer Evidence; for the *Gloſs* obſerves, there was no Mony to be paid or required for the Arch-Deacon's Viſits, according to theſe Canons, which he knows is otherwiſe at his ordinary Viſitations, *viz.* Procurations.

3. Therefore, it is there farther ſaid, That this Conſtitution, *perrarò Servatur*; even then, for our Viſitor, and his Brother *E. H*'s beloved Reaſon, becauſe *no Mony was to be paid.* But he very well knows, that Viſitations were and are conſtantly obſerved, and no doubt they will ſay, for the contrary Reaſon.

3. Again, the Author remarks, that this practice, *quandoq; per Decanos Rurales*, did formerly belong to the Dean *Rural*, who, yet we know, had never Authority out of his own *Deanery*; and conſequently, could never Viſit as the Arch-Deacon is bound to do.

4. Beſides, the Reaſon of the Canon being removed, as we obſerv'd before, and our

our Clergy well inſtructed, and wiſer, as this Man thinks, than their Teacher; who better underſtands our *Rubrick*, than thoſe ancient blockiſh *Prieſts* did their *Maſs*, or the *Subſtance of the Sacraments*, for their better inſtruction, wherein this Canon was made and repeated, as we find in the words of it; I ſay, the Reaſon of it ceaſing, there is no Reaſon for the continuance of it, eſpecially ſeeing the End of thoſe Canons are ſuppoſed, by the Law, to be ſufficiently anſwered by our *Annual* Viſitations.

5. But where will our Viſitor find the *Capitula Ruralia?* and if there be neither *Reaſon* nor *Place* for ſuch Inſtructions, to what End is the *Canon?* Indeed, if we heed the duty of the Dean *Rural*, who by Cuſtom is to Admoniſh and Preſent the Clergy that will not Reform, the ſubſtance of that Ancient Office ſeems devolv'd upon him again; but however, there can be nothing plainer, than that theſe Ancient Canons concern not the ordinary Viſitation of the Arch-Deacon, q. E. D.

He

He ſaith, *p.* 6. 'If thoſe Paſſages (*meaning theſe Canons*) had been well obſerved 'and regarded, your Libel, I ſuppoſe, (by 'which you claim to be paid for what you 'never did) had been omitted; *i. e.* you would never have inſiſted upon the paiment of *Procurations*. And, I ſay, had he made Conſcience, either of being Juſt or True; or been careful to obſerve, either his Author, or his Duty, he had never created ſo much trouble to himſelf, or others; or ſtruck ſo Fanatically at all the Arch-Deacons of the Church of *England*, through the innocent Sides of his own. Are they not without *underſtanding, that work Wickedneſs? Thy Tongue imagineth Wickedneſs: thou haſt loved to ſpeak all words that may do hurt; O thou falſe Tongue.* Pſal. 52. 53.

SECT.

SECT. II.

Secondly; Having found him not very lucky hitherto, let us ſee whether he is any thing more happy in his other great *Charge*, which he loads the Arch-Deacon with in above Twenty Pages together, that he ſignally framed the *Indictment* againſt him; that he *indicted* him: And that after the *Certiorari*, he did get a *Procedendo* to bring the Matter back again, *&c.* from *pag.* 53, to *pag.* 67.

Now, though to deny the Matter of *Fact*, is more than the Arch-Deacon owes his *Malepert* Viſiter; as to queſtion his *Merit* of the *Indictment*, is ſhort of the Duty he owes to the Honourable Bench, and the Body of the County: Yet to ſtigmatize the Aſſurance and Honeſty of daring Malice, the Truth ſhall out.

Now the plain and very Truth is this, That the Arch-Deacon had neither *Hand* nor *Head* in the whole Matter; he neither knew the *Time*

Time when, nor the *Perſon* by whom the Indictment was made: he was never ſo much as conſulted with about it; he never heard it read, or ſaw it, before he ſaw it in his bitter and revengeful Repreſentation of it in his Book: neither was he at any time upon the *Bench*, though he had liberty enough to be there, when this *Matter* or this *Perſon* was in the leaſt mentioned.

If this be true, what *Braſs* muſt the Man wear, that ſhall ſo directly downright, without *Condition*, or the leaſt heſitancy, publickly in print, charge upon the Arch-Deacon this Indictment, and treat him ſo ſcurrilouſly, and ſo vilely repreſent him to the World, as he thinks, for it, throughout ſo many Pages, upon his own ungoverned mere Imagination, without any ground at all.

For a *Prieſt* thus publickly to impeach his *Superiour*, with a falſe Accuſation, when there was a way open to have known the Truth, in a Matter too be judged highly *Criminal*, I will not ſay it renders him *Falſarius* in the Civil and Canon Law, yet I muſt ſay, 'tis

an unchriſtian and inhumane Violation of Two great Commandments, the *Fifth* as well as the *Ninth*.

2. To plead, he preſum'd it was ſo, comes too late to excuſe him. Did he firſt inquire into the matter or not? If not, it was certainly, at leaſt, *Evil Surmiſe*, and *Raſh Judgment*; which are Sins in themſelves, and add rather to, than any way extenuate the *Slander*.

If he did enquire? the Return was, That the Arch-Deacon did ſo indite him, or he did not: If the former, which is contrary to the Truth, I pity him, that he hath no Friend left to give him true Information: But if he vvas told vvho the Perſon vvas, and that it was not the Arch-Deacon; what *Impudence* as well as *Calumny* cloggs the Falſhood he firſt wilfully conceived, and novv glories in!

3. If he yet ſhall ſneak and ſay, he *preſumed* it, vvithout enquiry, becauſe he thought he had ground ſo to do: His only Ground muſt be this, becauſe he had vilified the Arch-Deacon

Deacon in his former Book. Now that very Reaſon makes it a mere *Preſumption*, and the Falſhood yet inexcuſable: for though he had ſpitefully enough treated the Arch-Deacon in that Book, yet he could not but know, he had there ſaid nothing of him that was matter of an Indictment; but that he had caſt a great deal more of his Dirt upon many others, that were far above the Arch-Deacon, and more deſervedly offended, and fitter both by *Place* and *Concern* to cauſe him to be indicted, than the Arch-Deacon. This he muſt needs be ſenſible of: but his Province of Spite and Revenge in this new Piece was to perſecute the Arch-Deacon above any body elſe; and that's all that can be ſaid for him in this matter.

Now what Reward ſhall be given or done unto thee, thou falſe Tongue? Thou haſt loved Unrighteouſneſs more than Goodneſs, and to talk of Lies more than Righteouſneſs. He flattereth himſelf in his own ſight, till his abominable Sin be found out: the Words of his Mouth are unrighteous and full of Deceit. If he had found the Arch-Deacon to have made the leaſt Trip, thus

would he have ſtorm'd; but I ſpare him. For, not to be able to ſpeak forth the Words either of Truth or Soberneſs, is a degree of *Madneſs*. Otherwiſe it is hard to be imagined that the Man, while he was pleaſed with the *Patron*, ſhould firſt give it under his Hand, that the Patron's *Right* to preſent was unqueſtionable; and that he could prove it by Authentick Evidences of above an hundred Years ſtanding; and yet afterwards, when angry, write to the ſame Patron, that his Title to the Same was naught; *Literæ Scriptæ manent.*

SECT.

SECT. III.

Thirdly; He will try his Fortune with the Arch-Deacon once more; and here he viſits with a *Rod* indeed. "Let me "(ſaith he, *page* 48.) in the next place "reckon with you about your late Pre- "varication and breach of Promiſe, bearing "date from *December* 15, 1687. on the "Morning of which Day, *&c.* when you "were told the Book ſhould be ſuppreſs'd, "if the Perſons concerned in the Contents "of it, would make the Author Satisfacti- "on; which as ſoon as you heard, you "promiſed to be inſtrumental in procuring "it; next to give me notice by your ſelf im- "mediately of what ſhould be offered or "might be expected.

Anſw. In anſwer for the Arch-Deacon, that here is ſome Truth indeed, but ſpoil'd in the Account. 'Tis true, he came to the Arch-Deacon's Houſe, and to him made hea-

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vy complaints of his Poverty, and ſome hard Uſage, as he pretended from two Perſons eſpecially, whom he had beſpatter'd ſufficiently in the ſaid Book. Withal, he aſſured the Arch Deacon he was ſo poor, that if he ſhould die in that Condition, he had not five *Pounds* apiece to leave to his many Children, (two ſuch Portions at leaſt, I believe he hath thrown away, upon the two worthy *Brats* of his teeming Brain.) Hereupon the Arch-Deacon did really, and in earneſt, (whatever he ſuggeſts to the contrary) pity him, and did intimate to him, that as to the Mony due to him for *Procurations* for the time paſt, he needed not to trouble himſelf; provided he did nothing to prejudice Succeſſion. And, after much Diſcourſe, he well remembers, that this Viſitor did promiſe to leave the buſineſs of his Procurations to the Arch-Deacon himſelf; and alſo, as he confeſſeth, *to ſuppreſs that Book*, if the Perſons whom he had principally offended in it, would ſhew him any Kindneſs, conſidering his Condition, *&c.* The Arch-Deacon hereupon, meerly out of his Kindneſs to him, and pure Compaſſion, did, upon thoſe two Condi-

Conditions, (that he would leave the matter of the *Procurations* to the Arch-Deacon himſelf, and alſo wholly ſuppreſs that *ſcandalous* Book according to his Promiſe) promiſe him thoſe two things: Firſt, To ſpeak to thoſe Perſons (he knows who I mean) to take him as an Object of Pity, and to ſhew him ſome Kindneſs, as there might be occaſion, he promiſing to ſuppreſs his Book. Secondly, And the Arch-Deacon did alſo promiſe (*i. e.* upon thoſe two Conditions ſtill) to give him an account by *Letter*, what Succeſs he was like to have.

2. But now, why did not the Arch-Deacon perform his Promiſe?

For the firſt Branch of it, he expreſly acknowledgeth the Arch-Deacon did ſpeedily and joyfully perform it, though 'tis expreſſed in a manner like himſelf; *Then like a Man overjoyed, you poſted away to* Philargyrus, *&c.* page 48. The Truth is, the Arch-Deacon did haſten to do him all the Kindneſs he could, did forthwith go to both the offended Perſons, did heartily plead for ſome Pity and

and Favour for him : But thoſe Perſons knew him better than the Arch-Deacon did; and he could prevail nothing on his behalf: yea, what he ſaid and ſuffer'd for him too, this Viſitor deſerves not to know.

3. But why did not the Arch-Deacon give him an account hereof by his Letter, as he promiſed? He may know ſo much, that the Arch-Deacon did write a Letter for him, and intended to ſend it to him; but it being known and ſeen to be too much in Favour of him, the Truth is, the Arch-Deacon was diſſwaded, and even forbidden to ſend it, or to have any thing to do with him, with aſſurance, that what a Man ſhould either write to him, or diſcourſe, might be made more *publick* than he would have it, which is hereby ſufficiently verified.

However, the Arch-Deacon did acquaint his *Friend* (who alſo knows the Truth of all that is here ſaid) with what the Arch-Deacon thought was fit for him to know upon the whole Matter, who did acquaint him with it accordingly, (which was all that he deſired of the Arch-Deacon;) and he acknowledg-

eth

eth the Receipt of a Letter to that purpoſe, dated (ſo punctual is the Man) *Dec.* 21. 87.

Here is an account of the Arch-Deacon's *Promiſe*; but where is the *Prevarication?*

The Arch-Deacon's Promiſes were made, (as he himſelf confeſſeth) upon Conditions. Were not thoſe Conditions promiſed by our *Viſitor*? eſpecially, that for the ſuppreſſing his egregious Pamphlet? Did he perform his Promiſe? Did he not moſt ſhamefully break his Faith? His Promiſe, at leaſt, muſt ſignify the ſuſpending of the publication of the Book. Did he do this? Far from it: The Bookſeller is in being, who received an Order from him to fetch a great many of thoſe Books, in order to ſell or publiſh them, (if any thought them worth their Mony or Time). Did he call in this Order, or require this Bookſeller to ſuſpend the Execution of it for any time, till he knew whether any Kindneſs would be ſhewed him, or not? Which was the leaſt that ought to have been done by him, for the keeping *his* Word, or ſaving himſelf from the Reflection of *Prevarication.*

Farther, we have heard of many of these *Pamphlets* which his own Hand ſcattered, but never of one that he endeavoured to recover or call in again, to ſave his Word and Credit.

But I muſt complain with the Pſalmiſt; *If he come to ſee me, he ſpeaketh Vanity; and his Heart conceiveth Falſhood within himſelf; and when he cometh forth, he telleth it.* Pſal. 41. 6. For now, conſidering what the Arch-Deacon did, in purſuance of his Promiſe; and what this Viſitor did not, in performance of his; and how thereby, the Ground and Condition, upon this Viſitor's own reckoning, the Obligation upon the Arch-Deacon was wholly vacated.

And, laſtly, conſidering that this Viſitor hath, under his Hand, *pag.* 49. ſignified, That he was aſſured it was not the Arch-Deacon, but another *bungling Ignoramus* that ſpoil'd all. Pray, where lies the *Prevarication*? How, or which way appear'd the Arch-Deacon's *drawn Sword*? Or, in ſhort, to apply his own Words, Where are the *Hard Things*, or the *Malice* without *Succeſs*? that

is,

is, What's become of his *Faith* and *Charity*? *Their own Tongues ſhall make them fall, inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorn.* Pſal. 46. 8.

SECT. IV.

HItherto we have view'd his Picture in ſome eminent Strokes or Shadows of it: And ſo far it highly deſerves the Name at firſt given it, the Picture of *Ill-Luck*.

We ſhall briefly obſerve, that the whole management of both his doughty Books is *unlucky* enough.

The Paint and Colours of his plain dealing are laid ſo thin, that one may ſee all the Corruption and Rottenneſs that is under them. He hath, indeed, put on a fine Cloak, but his foul Fingers have made ſuch Holes in it, that every Body ſees through it, and diſcerns it to be a very Cloak of Maliciouſneſs; and his Folly, as well as his Wrath, is made manifeſt to all Men.

The Malice of the Worm is apparent; But where was his Wit and Cunning? What! could he not have put on a *demure* Countenance, and reprov'd and laſh'd his Betters; but he muſt needs tell the World, in print, That the Cauſe of all his *Zeal* was nothing but *Revenge*?

Yet, thus it is, he that runs through his Books, may read and be ſatisfied, under his own Hand, that he *glories in his Shame*; giving his own account of the whole Matter and Deſign of both his Books, as in ſhort followeth.

1. Becauſe his Honourable Patron, who given him a Competent *Living* before, denied him another, (in his own Time and Way) he ſo vilely reflected both upon his ſaid Patron and his Lady.

2. Becauſe the Clerk, whom the Patron thought more worthy of the Rectory, would not refuſe it, that our *Viſitor* might have it, he treats him with all the Scurrility his little Wit and unmeaſurable Malice could invent.

3. Be-

3. Becauſe his *Biſhop* would not aſſiſt him againſt the *Patron* and the *Clerk*, in that unjuſt, and ambitious, and covetous Deſign of his, we ſee with what Accuſations and *Billingſgate*-Stuff he purſues him.

4. Becauſe that the *Biſhop*'s Counſel, and ſome of the Juſtices of the Peace, call'd him to an account for his affronting his *Dioceſan*; you may read, if you have patience, with what villanous and black Characters he hath ſignaliz'd every one of them.

5. Laſtly, Becauſe the Arch-Deacon would not relinquiſh his Right in his *Procurations*, to the prejudice of his *Succeſſor*; that very thing hath drawn out all the Foam and Venom againſt him, in this added to what he had ſpitiſhly vented in his former Piece.

This is the Perſon that thinks himſelf ſufficiently provoked to be another *Salvian*, or St. *Bernard*, or *Savonarola*, to correct Manners, and reform the World.

Is not ſuch a Criminal fit to be an Accuſer, a Witneſs, and Judg of his Superiors? Let him rather lick up the *Choler* he hath *vomited*, and *eat his own Dung*, I mean, his foul words, wherewith he hath ſo ſhamefully polluted himſelf and his Profeſſion. A Man muſt have abundance of Charity for him, that can forbear to think, that he hath renounc'd his Chriſtianity, and given himſelf to the Service of the Devil, in *evil-ſpeaking*, *lying*, *and ſlandering*.

Let him put up all his borrowed Artillery into their Common-place again, till he hath a better Cauſe to imploy them, and at preſent be quiet, and ſatisfied with this, That notwithſtanding all his impertinent and inſolent Cant, thoſe bubbles of his Pride, and ſwelling words of Vanity, the Law muſt at laſt determine the Queſtion about the Right of *Procurations*, and the Places of *Viſitations*, wherein he hath given ſo many ſigns of fear, that he ſhall have *Ill-luck* indeed.

Now I ſhall conclude, with a word of ſerious advice to him, which, for his real good, I wiſh in earneſt he would follow.

'Tis

'Tis plain, his *Diſeaſe* is a Canker, and he may find in old *Lillie* an excellent and proper *Recipe* for that Diſtemper; which I heartily, as a Friend, commend to him: 'tis this, *Sorte tuâ contentus abi.*

If this be too weak, I adviſe him to that ſomewhat ſtronger and of better Authority: Pſal. 37. 8. *Leave off from Wrath, and let go Diſpleaſure: fret not thy ſelf,* elſe *ſhalt thou be moved to do Evil*: or, as in the other Tranſlation, *in any wiſe to do Evil.*

If the Diſtemper be yet ſtubborn, I muſt uſe ſharpneſs, and apply the Corroſive the Apoſtle once gave to a Man, that had publiſhed, that *he himſelf was ſome Great One*; and that, right or wrong, he would have a Spiritual Living, *&c. Repent therefore of this thy Wickedneſs, and pray God, if perhaps the thought of thine Heart may be forgiven thee; for I perceive, that thou art in the gall of bitterneſs, and in the bond of iniquity,* Act. 8. 9, 19, to 24.

VALE.

FINIS.